

beginning of the month."—*Brown's Dictionary*. See word year also.

*Abib*—Encyclopedia of universal knowledge.

*Josephus*—Book 3 chap. 10, par. 5. International S. S. notes by *Peloubet* 1894, lesson: The Passover.

For the want of space I merely have quoted a few authorities, but if these statements are doubted and it will be requested, I will write an entire article on this point.

## 2. The Passover.

(a) It was killed on the fourteenth day of the first month. Ex. 12: 6; II Chron. 36: 1.

(b) There were eight days of unleavened bread.

(1) The first day leaven was removed—the fourteenth day. Luke 22: 7; Ex. 12: 6; 12: 15. This day was called, *the first day of unleavened bread*.

(2) The seven days following were called the FEAST of unleavened bread. No leaven was to be seen nor found in all their habitation these seven days. Ex. 12: 18, 19; 13: 7; Deut. 16: 4; Num. 28: 17, 18, Lev. 23: 6, 7.

(3) The first DAY of unleavened bread was the fourteenth of the first month, and the first day of the FEAST was the fifteenth. The feast lasted seven days and ended the twenty-first. Hence there were eight days of unleavened bread. Great confusion and unavoidable contradictions are caused by confounding the first day of unleavened bread (the 14th) with the first day of the feast, (the 15th.)

The Bible nowhere calls the first day of unleavened bread a *feast* day; but Josephus sometimes includes the first day of unleavened bread in the *feast*.

"We keep a feast for eight days which is called the feast of unleavened bread. *Ant. Book II. chap. 15, par. 1*. In *Book III. chap. 10, par. 5*, he does not include the fourteenth but begins the feast with the fifteenth as the Bible.

*Book XI, chap. 4, par. 8*, he declares the lamb was killed on the fourteenth, and a feast of seven days succeeding. Here he only has seven days feast, beginning on the fifteenth, not including the first day of unleavened bread—the fourteenth—in the feast days.

In Matt. 26: 2, 17; Mark 14: 1, confuse the two days but the Holy Spirit never does. The reader will notice the words "*feast of*" are written in italics; all italicized words in King James version are added by the translators, and are not in the original text, therefore, omit these words and these will harmonize with all the others in the Bible.

Please remember that God's word and

Josephus speak of eight days of unleavened bread, seven of which are called the feast. Also keep in mind that the fourteenth day is the FIRST DAY of unleavened bread and the fifteenth is the FIRST day of the FEAST. The Bible nowhere confuses these two days. Num. 28: 17; Lev. 23: 6; Luke 22: 7. Luke here declares that the first DAY of unleavened bread was when the lamb was killed; the Word in various places declares the lamb was killed on the fourteenth day.

(c) The time of day the lamb was killed.

(1) At the going down of the sun. Deut. 16: 6.

(2) Between the two evenings. Ex. 12: 6. *Margin*.

(3) Between the two evenings was the ninth hour. Prayers were offered daily by the Jews at their evening sacrifice, therefore it was soon called the hour of prayer. This sacrifice was "between the two evenings." Num. 28: 4, *margin*. The "hour of prayer" was the ninth hour; and as it was at the same time as the evening sacrifice which was "between the two evenings" therefore between the two evenings was the ninth hour. Num. 28: 3, 4; I Chron. 16: 40, 41; Ezra 9: 4; Acts 3: 1.

The lamb was killed "on the fourteenth day" "at the going down of the sun." (From noon until night was called going down of the sun by the Hebrews when it was going down towards the western horizon) "between the two evenings" which was the ninth hour or three P. M. our time.

(4) Christ, the anti-type lamb, who fulfilled the law to the jot and tittle, died at the ninth hour which was the exact time the Jews were to slay the lamb. Luke 23: 44-46.

(5) Josephus. "They slay their sacrifices from the ninth hour until the eleventh." *Wars Book 6. chap. 9 par. 3*.

(d) The time the Paschal lamb was eaten.

We have shown from the Bible and Josephus that the Passover was killed in the afternoon of the fourteenth, and as the day ended at sun down, and as it was to be eaten the coming night, hence it was eaten on the night of the fifteenth. The Jews had not eaten their Passover when Christ died, therefore they could not have eaten theirs earlier than the fifteenth. John 13: 1-4, 30; 18: 1, 13, 24, 28; 19: 14, 31.

The Old Testament, the New Testament and Josephus testify that the lamb was killed in the afternoon of the fourteenth, and was eaten the fifteenth.

I maintain that the afternoon of the fourteenth was the *only* time that the

Paschal lamb could have been lawfully sacrificed; every scripture can be harmonized with this view.

Dr. Clark, after reading the arguments of eminent men on all sides, and after much careful study, says: "I think it can be pretty clearly proven that Christ died at the hour the lamb was to be sacrificed." We have proven Clark's position correct.

Whence the proposition,

1. Christ, the night he was betrayed, ate the Paschal lamb at the legal time that the Jews ate theirs, *cannot be sustained*.

2. Christ did not eat the lamb, because it was not lawful to kill it before the hour that Christ died. Other things of the Passover they prepared, Christ and his disciples ate of them, and called this eating the Passover. We believe this is the correct position, and in as much as it places us in the very center of the controversy we desire to notice it some what in detail. We acknowledge that many of our best critics are opposed to this view but we also have many who agree with us besides it can be harmonized without doing violence to any scripture; it also is sustained by history.

(1) We have proven that the fourteenth was the preparation day.

(a) Lamb killed. Ex. 12: 6; II Chron. 35: 1.

(b) Leaven put away. Luke 22: 7; Ex. 12: 15.

(c) Unleavened bread baked. It is evident that it was baked on the fourteenth, for in the evening of the fourteenth they were to eat it. Ex. 12: 18. Matthew, Mark, and Luke declare the disciples prepared the Passover, and Luke 22: 7, says it was the day when the lamb was killed; as the lamb was killed on the fourteenth, this then was the preparation day.

The day began at sun down; it was then the disciples went to prepare the Passover; it ended at sun down after Christ's death. Luke 22: 7, 8; John 19: 14, 31.

(2) Christ could not have eaten the lamb the night of his betrayal according to law. *Why many suppose he did*,

(a) Because Christ ate a meal with his disciples the same day the Jews killed the Paschal lamb. Luke 22: 7; Mark 14: 12.

(b) Christ said, "prepare the Passover that I may eat." Mark 14: 12, 14. "Make ready for us." V. 15. It being the same day that the Jews prepared the lamb many believe that the disciples prepared the lamb for Christ to eat.

(c) Christ plainly declared that he would eat the Passover. "I shall eat it."